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The Single Female Vow
30: 3-5

The single female vow DIG: What would be some of the advantages of a young woman staying at home until she is ready to marry? What is the basic principle concerning vows for single women living under their father's roof? Why is this principle still valid today?

REFLECT: How do you feel when someone breaks their word to you? Why? Why is speech so powerful? Why is speaking the truth and keeping your word so essential? Why do you think God places so much importance on vows? What does that say about God and His promises?

The principal for today is that single females living under their father's roof
are to be obedient to their fathers and consult them before making a vow, because God holds him responsible for what goes on in the family.



The picture the Torah paints is that it was abnormal for **a woman** of marriageable age to be living independently outside of **her father's** house. The Torah ideal is that young **women** remain in **their father's** home and under **their father's** protection until marriage. This has obviously been discarded in the modern world with young **women** working, joining the military, going to college, and so on. Nevertheless, most **father's** still "give away" **their daughters** on **their** wedding day. **In the modern Orthodox Torah movement, many families have rejected the modern model of sending young women off to live on their own at the age of eighteen. Conventions of dating and premarital relationships are also rejected. Instead, young women are remaining within the protection of the family until they are prepared to begin families on their own.** Nevertheless, it is preferable for **a** young **woman** to remain within a family structure when it is possible. Not only is **she** protected from unscrupulous men, but **she** is afforded the opportunity to pursue education or vocation without the burden of establishing a separate home. Of course, many young **women** will find the Torah's suggestion untenable.[693] Such is life.

What does the Torah say about **father's** protecting **their daughters**? **When a woman makes a vow to ADONAI** (**to see link click Fi – The Fulfillment of**

Vows and Oaths)**, formally obligating herself, while she is a** young unmarried **woman**, but of a marriageable age, still **living in her father's house** and still under **her father's** authority**; then, if her father has heard what she vowed or obligated herself to do and raises no objection, then all her vows remain binding – every obligation she has bound herself to will stand. But if on the day her father hears it, he cancels her vow, then none of her vows or obligations she has bound herself to will stand; and ADONAI will forgive her because her father had canceled her vow** and **God** recognized **his** authority over **her**.

We know that **the Ruach Ha'Kodesh** introduces many truths in the TaKaKh and expands on them in the B'rit Chadashah. For example **Isaiah** introduces us to **the Suffering Servant** in **Isaiah 52:13** to **53:12** and then reveals **Yeshua** to us in the Gospels through progressive revelation, the teaching that **God** revealed various aspects of **His** will and overall plan for humanity over different periods of time, which have been referred to as dispensations (see **Genesis Ap – The Dispensations of God**). **God** revealed only certain aspects of **Himself** and **His** plan of salvation in each dispensation, with each new dispensation building upon the prior one. In **Deuteronomy**, we learn that **children**, in this case **a son**, are to **obey their parents** (see **Deuteronomy Ds – The Tale of Two Sons: The rebellious son**), then **the Ruach** expands on that truth in the B'rit Chadashah by saying that **children** are to **obey their parents**, and **parents** are to lovingly raise **their children** with godly discipline and guidance (see **Ephesians By – The Responsibilities of Children and Parents**).

Therefore, in the Dispensation of Torah (see **Exodus Da – The Dispensation of the Torah**) **the father** was to consider **the vows she** made and decide whether or not to let **them** stand on the basis of **his** love for **her** and **his** best judgment. **His daughter** may be called upon to explain **the vow** or defend **it**. In some instances, **his daughter** may actually depend upon **her father** to release **her** from **a** rash **vow**. If **she** made **the vow** unintentionally or it was poorly thought out, **he** is to come to **her** rescue by annulling **the vow**.[694] A current example would be if a sixteen-year-old **daughter obligates herself** to fly to Cancun over their Spring Break with a bunch of **her** classmates, not knowing it is in Mexico. When **the father** hears of it, **he** can **express his disapproval** and say "no." But if **the father** hears of **his daughter's** proposed trip and doesn't say anything, **the daughter** would assume **she** had **her father's** permission to go. Relationships bring responsibilities, and to rush into unwise commitments is to suffer

consequences that can be costly **(Proverbs 20:25; Ecc 5:1-6)**.

Many commentators attribute this mitzvah to an ancient patriarchal culture; however, **God's Word** has not changed. **The LORD God placed Adam in the Garden of Eden to tend and watch over it (Gen 2:15).** In the same way, **the father** is **to watch over his** garden, **his** family. The idea is that **he** is looking out for the best interests of **his daughter** whom **he** loves and for whom **he** is held responsible, like **Adam**, before **YHVH**. The principle of stewardship over **a** young **woman** until **she** is married teaches us about the character and nature of **God**. As our loving **father**, **He** does not abandon us, casting us out to fend for ourselves. Instead, **He** watches over us until the day arrives when we are to be joined to our eternal **Husband**, **Messiah Himself**.[695]

*Dear Heavenly **Father**, Praise **You** for Your awesome love for both **men and women**, young and old, rich and poor of all nations – **Jew and Greek**. **For you are all sons of God through trusting in Messiah Yeshua. . . There is neither Jew nor Greek, there is neither slave nor free, there is neither male nor female – for you are all one in Messiah Yeshua (Galatians 3:26** and **28).** Thank **You** that **You** do not minimize **women** but have placed **them** in the protective care of **their fathers** until marriage.*

*How amazing that when someone chooses to **trust You** as their **Lord and Savior (Romans 10:9-11), You** make them **Your child** and **You** are their **Heavenly Father**. **But whoever did receive Him, those trusting in His name, to these He gave the right to become children of God (John 1:12). You** are a wonderful and caring **Heavenly Father**. What a blessing it is for all, especially females who have no kind earthly **father**, to have **You** as their loving **Heavenly Father**. It is a joy to love **You** and to live for **You** in every circumstance, even in hard times **(Romans 8:18).** Soon the wedding of the Lamb will take place and **Your Bride, the Church (Second Corinthians 11:2, Revelation 19:7)** will live with you forever in heaven (**Revelation 21:3-7)!** In **Your** holy **Name** and power of **His** resurrection. Amen*